

S. A. 55. 1402
*A Christian Alarm, to the Enemies of
Charity and Moderation.*

I N A
SERMON,

Occasion'd by the
Late Disturbances,

And Preach'd at
St. ANDREWS HOLBORN,
March 19. 1710.

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of BUCKS.

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Col. III. 12.

Put on therefore (as the Elect of God, holy and beloved) Bowels of Mercies, &c.

SINCE nothing is more common, amidst a jarring and divided People, than a Clamorous exclaiming against each other for their Heat and Stiffness; it might have been justly hop'd, there would have been an universal Inclination to put a stop to what is so universally condemned; and that what they blame in others, they would have been so ashamed of in themselves, as to be willing to come to a more amicable Temper: Especially when there is such Encouragement given from the Throne, in those healing and uniting Methods that are taken to make us easie. But such is the restless ill Nature of many warm Heads, that upon every little turn and motion, that does not exactly suit their Inclination, they are ready to be in a Flame: And whatsoever good fortune may persuade them to be seemingly a little quiet, they know not how long to put such a Force upon their Spirits, as always to shut in an heat that is ever working; or to be content to keep their Passions unto themselves, without letting them fly abroad like so much wild Fire, to set all about them in the like Firmament with themselves, and to make those Coals of Contention which were well nigh extinct, blaze afresh: And all this many Times, for want of a due thinking of such Considerations, as might overballance all those Reasons which they reckon to excuse and justify themselves with; such as I shall offer in the handling of the Words I have read. For the due Improvement of which, I shall,

I. Examine what is contain'd in this general Exhortation of the Apostle. And,

II. Lay before you the several Arguments and Motives, that may be given for the exciting us to a due Observation thereof. As to,

I. What is contain'd, &c. we may perceive by looking over the Parts of the Context. In the 8th ver. the Apostle speaking of putting off *Anger, Wrath, and Malice, &c.* as part of the *Old Man*, which a new Convert is to lay aside; he after gives us to understand, there is something to be put on by such in the room thereof, ver. 10. inso much that let Men be *Jews or Greeks, ver. 11th, Heathens or Christians*, there must not be any wrathful Resentments, any haughty and unmerciful insolence shew'd towards them; since
none,

none, let them distinguish themselves how they will, are of themselves accepted before God for any merit of their own, but only in and thro' *Christ*, who is *all and in all*: And therefore instead of Anger, and Wrath, and Malice, there must be *Bowels of Mercy*, that is, the contrary thereunto; a tender Pity and Compassion, and sympathizing Love, as the Words import, which cannot be consistent with bearing Malice and ill Will: and such is accompanied with *Kindness*, as it follows, without which there cannot be such Compassion; and an *Humbleness of Mind*, *Meekness*, which disposes Men to overlook those Faults, that may cause any misunderstanding and disrespect, and to see more of their own Infirmities, for the preventing their taking Offence at others Reflections; and to be sure there will be *Long-suffering*, a *forbearing and forgiving*, as is further added; and a *putting on of Charity*, and a labouring for *Peaceableness*, as is suggested in the 14 and 15 ver. which a Christian that hath put on Bowels of Mercies cannot but be led unto.

So that what is implied in the Exhortation, is a Compassionate, and Friendly, and humble Deportment, a wishing and doing all the good we can; and as the consequence hereof, an avoidance of a Quarrellsome, Malicious, Revengeful, or Arrogant Carriage, that destroys all Love, Compassion and Peace: Which that we may be led unto, let us consider, according to my

II. Head, The several Arguments and Motives, which might be given for the same. As,

1st, How much it is the great Duty of Christianity to comply therewith.

2^{dly}, It is what the Relation that is between Men, as to their Nature, Profession, &c. may justly engage them to. And,

3^{dly}, 'Tis that which is requisite for the promoting any personal Esteem, ease and interest, and the general comfort and welfare of Mankind in this World. And,

4^{thly}, To prepare Men for the Happiness of another.

I. Let us see, how much it is the great Duty of Christianity to comply with this Exhortation, as to all the Branches thereof. And this may be fully conceiv'd of by considering,

1st, The several divine Commands and Declarations of God's Will about it, which the Scripture does abound with. And,

2^{dly}, The Divine Examples which are offer'd to us, for our Imitation herein.

1st, We shall find how much it is the great Duty of our Christianity to comply with the Apostles Words, in *putting on Bowels of Mercies*, as to the several things imply'd, by considering the divine Commands and Declarations of

God's Will given us in his Word; which being so very numerous, I shall do but little more than barely Name: And yet I think it may not be amiss to run over most of them, that we may see what a shameful thing it is to overlook a Duty, which is so extremely prest upon us.

How many Times, and in what moving Strains, are we call'd to that sweet and kind Temper, which is shewn in Love and Charity? Above all Things *put on Charity*, 14 ver. after the Text. And follow after *Charity*, 1 Cor. 4. 1. and let all things be done with *Charity*, 1 Cor. 16. 14. — Howsoever, this in the Law of Moses was forgot, *Lev. 19. 18. thou shalt Love thy Neighbour as thy self*; or whatsoever allowances some of old had to abridge, and confine their Kindness to a Party, so as to Love none but those of their own Nation; yet it is now enforc'd anew, and is to be extended under the Gospel. *A new Commandment give I unto you, that ye Love one another*, says our Saviour, *Joh. 13. 34.* and by this shall all Men know that ye are my Disciples, if ye have Love one to another. And the like is enjoind by his Apostles, to make those that are too regardless hereof more mindful; tho' it might be otherwise said unto them, as the *Thessalonians* were told, 1 *Thes. 4. 9.* as touching Brotherly Love, ye need not that I write unto you, for ye your selves are taught of God to Love one another: They therefore tell us, tho' a Man should say I love God, and hateth his Brother, he is a Liar, 1 *Joh. 4. 20.* And this Commandment have we from him, that he who loveth God, Love his Brother also, ver. 21. that we consider one another, to provoke unto Love, *Heb. 10. 24.* that we Love the Brotherhood, 1 *Pet. 2. 17.* that we owe no Man any thing, but to Love one another: for he that loveth another, hath fulfilled the Law, *Rom. 13. 8.* and that we be kindly affection'd one towards another, with Brotherly Love, *Rom. 12. 10.* and he that dwelleth in Love, dwelleth in God, 1 *Joh. 4. 16.* every one that loveth, is born of God, and knoweth God, ver. 7. But on the contrary, he is not of God, who loveth not his Brother, 1 *Joh. 3. 10.* And tho' it hath been said, as our Saviour tells us, *Thou shalt Love thy Neighbour, and hate thine Enemy*: Yet the Charge is now, Love even your Enemies, *Mat. 5. 43.* so far as to be ready to do them any acts of Kindness, when they are not like to be empower'd thereby, to become farther hurtful; and to desire such a change here, as may make for their eternal Welfare; and not to Curse them with wishes of Hell and Damnation, and much less such as are Friends and Neighbours. — And it is not a faint and complimentary Respect, that is to be shewn towards each other; but that is the fulfilling the Royal Law, relating to our Duty towards Man, *Thou shalt Love thy Neighbour as thy self*; tho' not with the same height of Love, yet with such a real respect as inclines us to perform

form any kind Offices, if we have opportunity, as we would for our selves. The same is repeated *Gal. 5. 14. and ver. 13.* it is expressly commanded, that by Love we should serve one another. And we are not to Love in Word, and in Tongue, but in Deed and in Truth, *1 Joh. 3. 18.* and therefore, who so hath this Worlds Goods, and seeth his Brother have need, and shutteth up his Bowels of Compassion from him, how dwelleth the Love of God in him? *ver. 17.* and much more contrary to the divine Will do they act, who, under a fair cover of a pretended respect, do hide all their deceitful and malicious Designs against any. *The End of the Commandment, is Charity out of a pure Heart, 1 Tim. 1. 5.* Charity which seeketh not her own, *1 Cor. 13. 5.* with an Exclusion of all concern for the promoting anothers wealth, *1 Cor. 10. 24.* And therefore when we have purified our Hearts, in obeying the Truth, there will be an unfeigned Love of the Brethren, and we must see that we Love one another with a pure Heart fervently, *1 Pet. 1. 22.* and our Love must be without Dissimulation, *Rom. 12. 9.* and above all Things we must have fervent Charity amongst our selves, *1 Pet. 4. 8.* and we are entreated to encrease more and more, *1 Thes. 4. 10.* and it is made a part of the Apostles Prayer, that Christians should abound in Love one to another, and towards all Men, *1 Thes. 3. 12.* and of his Thanksgiving, where their Charity towards each other aboundeth, *2 Thes. 1. 3.* and so much is he set upon it, that for fear Men should fall therefrom, he tells us, *Heb. 13. 11.* let Brotherly Love continue.

So also, as for that peaceable Amity and Concord, which a compassionate Respect for one another will lead unto, how frequently urg'd, and that with a very pathetick Vehemency, and in all the most entreating Terms, in order to win upon us. *I beseech you Brethren, by the Name of our Lord Jesus, that ye all speak the same Things, that there be no Divisions amongst you: But that ye be perfectly join'd together, in the same Mind, and in the same Judgment, 1 Cor. 1. 10. and Phil. 2. 1. 2.* If there be any Consolation in Christ, if any comfort of Love, if any Fellowship of the Spirit, if any Bowels of Mercies, fulfil ye my Joy, that ye be like-minded, having the same Love, being of one accord, and of one Mind. And *2 Cor. 13. 11.* Brethren, be of one Mind. And if it be possible, as much as in you lieth live Peaceably with all Men, *Rom. 12. 18.* and seek Peace and pursue it, *1 Pet. 3. 11.* and follow Peace with all Men, *Heb. 12. 14.* and follow Righteousness, Charity, Peace, *2 Tim. 2. 22.* and follow after those Things which may make for Peace, *Rom 14. 19.* endeavour to keep the Unity of the Spirit, in the Bond of Peace, *Eph. 4. 3.* and study to be quiet, *1 Thes. 4. 11.* and have Peace one with another, *Mark 9. 1.* and be at Peace amongst your selves, *1 Thes. 5. 3.* The Kingdom of God is Righteousness and

Peace, Rom. 14. 17. be of the same Mind one towards another, Rom. 12. 16. and the God of Patience grant you to be like-minded one towards another, Rom. 15. 5. And 'tis exhorted that Prayers and Supplications be made for all Men, and for Kings, &c. that we may lead quiet and peaceable Lives, &c. 1 Tim. 2. 1.

And as to that *Tendernefs of Spirit* in a patient bearing with, and forgiving one another, amidst any *Infirmities or Offences*, how much is it enforced upon us? See that ye walk worthy of your *Vocation*, &c. with *Meekness, Long-suffering, and forbearing one another in Love*, Eph. 4. 1, 2. *A Servant of the Lord must be gentle towards all Men, patient*, 2 Tim. 2. 24. and we ought to bear the *Infirmities of the Weak*, and not to please our selves, Rom. 15. 1. and if any be overtaken with a Fault, restore such a one in the Spirit of Meekness: And bare one anothers Burthens, Gal. 6. 1, 2. and let your Moderation be known to all Men, Phil. 4. 5. Be patient towards all Men, 1 Thes. 5. 14. and see that none render Evil for Evil, ver. 15. And be all of one Mind, having compassion one of another, Love as Brethren, be pitiful, be courteous; not rendring Evil for Evil, or railing for railing, but contrarywise Blessing, 1 Pet. 3. 8, 9. and bless them that curse you, do good to them which hate you, and pray for them which despitefully use you, and persecute you, Mat. 5. 44. Bless them which persecute you; bless, and curse not, Rom. 12. 14. recompence to no Man Evil for Evil, ver. 17. revenge not your selves, but rather give Place unto Wrath, v. 19. be not overcome of Evil, but overcome Evil with good, ver. 21. and resist not Evil. But whosoever smite Thee on the right Cheek, turn to him the other also, Mat. 5. 39. Yeild unto the Suffering of, or parting with some little Things for Peace Sake, and a greater good that may ensue thereby; or whensoever we vindicate our selves in the Punishment of another, let it not be with spight, and a rejoicing at his Sufferings for revenge Sake. But we must be kind one to another, tender-hearted, forgiving one another, Eph. 4. 32. and how often soever our Brother Trespases against us, we must forgive him; not in few Instances only, as until Seven Times; But, if need be, until Seventy Times Seven, as our Saviour tells, Mat. 18. 22. This is the Charity of the Gospel that suffereth thus long and is kind, 1 Cor. 13. 4. that is not easily provoked, ver. 5. that beareth all things, endureth all things, ver. 7. This the meek and quiet Spirit, that is in the Sight of God of great Price, 1 Pet. 3. 4. These the Fruits of God's Spirit upon Men, Love, Peace, Long-Suffering, Gentleness, Meekness, Gal. 5. 22.

And how much is there said to dissuade from those censorious thoughts and upbraidings which are displeasing unto a kind and forbearing Temper? Speak not Evil one of another, Jam. 4. 11. Speak Evil of no Man, be no Brawlers, but gentle, shewing all Meekness unto all Men, Tit. 3. 2. Comfort the feeble minded,

*mind*ed, 1 Thes. 5. 14. Judge not, that ye be not judged, Mat. 7. 8. Judge nothing before the Time, 1 Cor. 4. 5. Him that is Weak in the Faith, receive, but not to doubtful Disputations, Rom. 14. 1. let not him that eateth, despise him that eateth not, ver. 13. and because there may be difference in our Sentiments or Actions, let us us not therefore judge and condemn one another, ver. 13. Charity thinketh no Evil, 2 Cor. 13. 5. will not give way to any hard Suspicions of what there is not some evidence of, but believeth all Things, hopeth all Things, ver. 7. it will make the best of things, and not aggravate; much less will it seek to find or make Faults, where are none, and raise any false reports or promote the spreading of them, where it knows they are so; that rejoicing not in Iniquity, but rejoicing in the Truth, 1 Cor. 13. 6.

And how plain are the Expressions of the divine Will, against an haughty Spirit and Carriage, by which cometh Contention, which prompts Men highly to resent any slight against themselves, to carp at and play upon others, and stiffly to refuse any the least Concession; and so shuts out that sweet and kind Temper which is commanded. God resisteth the Proud, but giveth Grace to the lowly, Jam. 4. 6. 'Tis Lowliness of Mind, that we are exhorted unto, Eph. 4. 2. at the same time we are prest to Meekness, Long-suffering. And after the command, Rom. 12. 6. be of the same Mind, 'tis added, mind not high Things, but condescend to Men of low Estate. And when we are call'd to be kindly affection'd one towards another, Rom. 12. 10. the next thing that follows is, that in Honour we should prefer one another. The like whereunto we have, Phil. 2. 3. Let nothing be done thro' strife or vain Glory, but in Lowliness of Mind, let each esteem other better than themselves. And Gal. 5. 26. be not desirous of Vain-Glory, provoking one another, envying one another. And such therefore is the property of Charity, that it vaunteth not it self, does not behave it self unseemly, 1 Cor. 13. 4.

And further, what is more condemn'd, than the ill Nature that does discover it self in inordinate Anger, Strife, Malice, Envy, Hatred, and the like; which is fully opposite to the kind Disposition and Courteous carriage of a Christian. The Proud Man is complain'd of, 1 Tim. 6. 4. who doubts about Questions and Strifes of Words, whereof cometh Envy, Strife, and Railing. And he loveth Transgression, that loveth Strife, Prov. 17. 9. But we are to walk honestly as in the Day, &c. not in Strife and Envying, Rom. 13. 13. We must not bare such a grudging ill-will towards any, as to rejoice as their Falls from their Prosperity; or to be grieved at the continuance and encrease of it; when the same hath not been, nor is like to be prejudicial: but rather rejoice with them that do rejoice, and weep with them that weep, Rom. 12. 15. And so strict is the Charge

against *hating ones Brother*, that he that does so, is pronounc'd in God's Sight, a *Murderer*, 1 Joh. 3. 15. and every Man is commanded to *be slow to Wrath*, Jam. 1. 19. which tho' there may be some lawful occasion for some little discovery of; yet we must not let it run too high, or hold too long, for fear of its degenerating into hatred, or what is worse: The advice is therefore, *let not the Sun go down upon your wrath*.

— And we have several Lists of these things, which are very contrary to the Christians Bowels of Compassion, put together and condemn'd. The Apostle tells us, he fears *least he should find Men such as he would not; least there be Debates, Envyings, Wraths, Strifes, Backbitings, Swellings, Tumults*, 2 Cor. 12. 20. and he makes it the Character of the unregenerate, that they *live in Malice, Envy, Hatred, and hating one another*, Tit. 3. 3. And the Remnants of the Old Man which must be put off, *Anger, Wrath, Malice, &c.* by those who would be the *Elect, holy and beloved of God*, who are to have *Bowels of Mercies*. And whereas there are among you *Envyings, Strifes and Divisions*, are ye not carnal, and walk as Men, 1 Cor. 3. 3. such are reckon'd amongst the *Works of the Flesh*, as *Hatred, Variance, Emulations, Wraths, Strifes, Seditions, Envyings, Murthers*, Gal. 5. 5, 20. and *Wars and Fightings come from Mens Lust*, Jam. 4. 1. *Wherefore lay aside all Malice, and Evil-Speaking*, 1 Pet 2. 1. and *let all Bitterness Envyings, and Wrath, and Anger, and Clamour, and Evil-Speaking be put away from you with all Malice*, Eph. 4. 31.

Thus you see by such multiplied Commands and Declarations in God's Word, how much a kind, and peaceable, and compassionate Temper is insisted on: Which that we may still find more of our Duty in, let us consider,

2dly, The Examples we have, in the same sacred Writings, recommended to our Imitation: And in short, these are no less than those of God himself, our blessed Saviour, and his greatest Followers and Ministers.

This does enhance our Duty of loving our Enemies, Matt. 5. 45. *that we may be the Children of our Father, who makes his Sun to rise on the Evil and on the Good*: Whom ought we to affect to be like more than our heavenly Father? Now to show any Respect to those, who do oblige us by their Power and Kindness thereto, we discover nothing of a Christian Virtue; doing no more than what the Nature and Interest of a *Rub- lican* and Heathen will lead him unto. But herein lies our Duty, whereby we copy after our Father's Example, when we show Mercy and Kindness, even among the Failings and Affronts of the helpless and worthless. For who so ready to forgive, and *plenteous in Mercy*; he that is here so gracious to Foes as well as Friends; he that condescends to dwell with the *hum- contrite*, tho' he be infinitely exalted above all; he

he that is unwilling to cast off such as will return ; he that is desirous to be reconciled, nay, first entreats by his *Embassadors*, *Mens Reconciliation* to him ; and all this when there is nothing to draw or drive him to the least Pity from any Hope of benefiting by us, or Fear of suffering from us ; he that offers the Remission of our innumerable Debts, which there cannot be the thousandth part of contracted between one Man and another ; And is not the Demand then fair and equal, that is made in the Parable, *Matt. 18. 33. I forgave thee all thy Debt, as great as it was, shouldst not thou have Compassion on thy Fellow-Creature, even as I had Pity on thee ?* And how particularly amazing is the Love of God unto us in his Son ? from which the Apostle infers our Duty, *1 John 4. 11. if God so loved the World, we ought also to love one another : And Ver. 8. He that therefore loveth not God, knoweth not God, for God is Love ;* when this, that is so shining an Attribute of his Nature, is made his very Name ; as again, *Ver. 16. God is Love.*

And how does our Saviour propose his Love and Meekness, which was unconceiveably endearing and obliging, and makes the Foundation of his Command, *John 13. 34. Love one another, as I have loved you ;* as likewise does his Apostle, *walk in Love, as Christ also hath loved us, Eph. 5. 2. and as even Christ forgave you, so also do ye, Col. 3. 13. Learn of me,* says our Saviour, *for I am meek and lowly in Heart, Matt. 11. 29. learn of him, who, tho' he did no Sin, neither was Guile found in his Mouth, yet when he was reviled, he reviled not again, when he suffered, he threatened not, 1 Pet. 2. 22. learn of him who could pray for his most abusive Enemies, at a Juncture of their greatest Cruelty, Father, forgive them, for they know not what they do. And how did his Ministers and Disciples think it their Duty to follow their meek and merciful Master ? His Servant Stephen could beg of God in the behalf of his Murtherers, that he would not lay their Sin to their Charge, Acts 7. 60. And what Patience and Pity did others discover, as we find in many Places ? St. Paul does confess in their Name, 1 Cor. 4. 12. being reviled, we bless ; being defam'd, we entreat.*

And now, what do the furious, and unmerciful, and contentious think of all this ? What do those think, who *whet their Tongues like a Sword, and bend their Bows, to shoot out their Arrows, even bitter Words ?* Can they say, that the Declarations of God's Will are so dark or few, or the Examples so mean, that they cannot find a plain and necessary Duty in what I have been speaking of ? No Wonder would it be to see Pagans, who are unacquainted with these things, entertaining the most ill-natured Thoughts, and pouring out the hottest and hardest Words against one another. But to behold the height and Spight, the Curses and Quarrels of Christians, who know and believe the Scriptures, Good God ! what matter of Admiration!

miration ! And much more strange still, to hear of the Heart-burnings and unfriendly Feuds of those who do profess more than a common Veneration for the Scripture-Doctrine. But strangest of all, to see those, that are most remarkable for their acting contrary to the mild and kind Principles of our Religion, to give out to the World, (and that with a great deal of Applause) that they are the greatest, or only Patriots and Pillars of our Church ; and to run down such as do not think and speak just as themselves. When it is well known, that our Church embraces that very Word, which lays this Duty of Mercy and Forbearance upon us, and has many Parts of Prayer in its Liturgy conformable thereunto. But what will these, but right or wrong, contrary to the highest Commands and Examples, have Heat and Clamour to be the grand Article of their Duty : And laying hold of the Reverse of the divine Laws, will make a Virtue of that which is most condemned, and a Vice of that which is most recommended ; and with a good Grace scruple not to bely their Christian Profession and their Church, by their audacious mounting above Gospel and above Christ ; making themselves wiser than his great Apostle, in dictating to him that he ought to answer those who did oppose him, *not with Arguments, but Anathema's* ; who are like our Saviour's Followers, who would be for having him, contrary to his Mildness, to *call down Fire from Heaven*, Luk. 9. 54. But the answer they were rebuked with, may be very aptly apply'd to too many of these, *ye know not what Manner of Spirit ye are of*, what Religion, or what Church they belong unto. Or however, these are such failings, as instead of making them the highest, do justly thrust them amongst the lowest Form of Christians ; that one should think they should not value themselves so much upon the Account thereof. Christianity, if observ'd according to the Tenour of the Duty mention'd, would tend to cool Mens Passions, to file off the Roughness of their Temper, and to produce a kind Conversation in the World : But that we may be more engaged hereunto, let us,

2. See what Reason there is for it, from that Relation there is between Men, as to their Nature, Profession, &c.

Now tho' the Lines of our Relation may be remote, as to our descent from the same Head, and there may be elder and younger Branches, so as that we cannot call one another Brethren, according to the common use of the Name ; yet in a larger Sense thereof, as we come from one common Father the first Parent of Mankind, we are so ; and should there be then an unbrotherly Enmity and Variance amongst us ? Or should we disrelish *Abrahams* Advice to his Nephew *Lot* ? Gen. 13. 18. *Let there be no Strife between me and thee, for we are Brethren*. And when we all partake of the same kind of

of being, having all in some measure those Powers and Faculties that are the Resemblances of the divine Image, and the distinguishing Ornaments of our Nature; how unreasonable is it for any to shew such disdain and ill-will as many times they do; as if they themselves were of a more exalted kind than their Neighbours, no less than Gods or Angels; or others, whom they treat with such inhumanity and unkindness, were Brutes or Devils.

But, if since we are all related together as Men, we ought to carry it with better Temper; surely, as Christians, we have much more reason to do so; here being another bond of *Brotherhood*, as is hinted; 1 Pet. 2. 17. to unite us together in Love. This is the Motive which is made use of for the same, *Eph. 4. 4.* because as Christians we all own, *there is one Body, and one Spirit, even as ye are call'd in one hope of your calling, one Faith, one Baptism, one God and Father of us all, who is above all.* — When herein we have all *one Calling*, (how different soever our secular Vocations be) why should we not endeavour to unite under it? And tho' we can't agree in every particular of it, why should we be so much divided, as if we did agree in nothing? Others can be Friends, when combin'd in a bad Cause; *Herod and Pilate* could agree, when crucifying our Saviour; a *Legion of Devils* could agree to be together, whilst they are tormenting one Man; and shall not we agree, when we are serving *one God*? — And when we believe we are all Servants to one, *who is above us all*; why should we take upon us, imperiously and unmercifully to rail at, and lord it over others, as if we *our selves* were some absolute Governours? — And when we believe we are all *one Body*, the Members of one Head, *Christ Jesus*; how can we find in our Hearts to foment and keep up any Brawls against each other? This is the Argument the Apostle uses, *Rom. 12. 4, 5.* in his exhorting us, *not to think more highly of our selves than we ought to think; and to be kindly affection'd towards one another; for as we are many Members in one body, and all Members have not the same Office; so we being many are one Body in Christ, and every one Members one of another:* Now whatsoever difference there may be in the Members, as to their Use and Excellency, yet still since they are so nearly related, as to belong to *one Body*; how unnatural would it be to quarrel and wish ill one to another? for the Eyes to envy the Hands, or the Hands to abuse the Feet, for one to say to the other, *I have no need of Thee*, 1 Cor 12. — And when we profess there is *one Spirit*, that is the sole Cause of the Usefulness and Successfulness of any ones Powers or Labours; why should we make such vast and wicked Distinctions in our esteem and carriage towards Men, as

almost

almost to idolize one, and sacrifice another; to bawl and brangle with such odious cries, *I am for Paul*, and hate *Apollos*; *I am for the Second*, and hate the *First*; *I am for the high Church*, and hate the *Low*; *I am for the Low*, and hate the *High*: When, let men be what they will, let their Charity be more or less; let them Preach or Pray, long or short, within Book or without; *Plant or Water*; 'tis *God alone that giveth the increase*, 1 Cor. 3. — And since we have all *one hope*, expecting to live together for ever; why should we be so much at odds here; and the Salvation offer'd is not a single Prize, so as that, tho' a great many should *run*, one should only *obtain*; that there need to be any scuffling and contending for fear of anothers carrying all away; but that they may *run*, not as *uncertainly*, the offer being made to all to accept of Happiness, and Heaven being large enough for all, if they will prepare for it: Or should I endeavour to stop or trip up my Fellow-Traveler, if he does not run just in my track, or go my pace towards it, or thereupon wish he may never come thither? May we not very justly apply the Counsel *Joseph* gave his Brethren upon their returning to their Father? that as we are journeying to one home, to our Father's House, we should *see that we fall not out by the Way*.

And is it not reasonable we should *consider one another in Love*, when we are near of kin, not only in our great Aim and Profession, as Christians; but in our transgressing against the same, as Sinners. *Be not many Masters*, says St. James, *for in many Things we offend all*: Be not so high, and harsh, and furious against another, as if he had all the Faults, and you were exempt from all; since there are none but have some, tho' all may not have the same: He may be guilty of the greatest in one kind, and you in another; he may be free from Infirmities in some Respects, and you in others. But alas! Men do commonly ly gazing, as through a magnifying Glass, on others Vices, and their own Virtues; and so don't see how much they are alike to incline them to a more favourable carriage. Or let Men be never so exact and upright in their walking, they cannot, in this imperfect State, with their greatest Confidence, be out of all danger of being mislead; and therefore ought in prudence to labour for Mildness and Moderation towards others, not knowing how soon they may have occasion to desire the like of them; according to the Apostle, *Gal. 6. 1. If a Man be overtaken in a Fault, ye which are spiritual, restore such a one in the Spirit of Meekness; considering thy self, least thou also be tempted*.

And let us, to prevent a quarrelsome and disdainful Spirit, behold, how that we are all our selves equally worthless

left before our God : one of his best Servants confessing, that his Goodness *extended not to him*, Psal. 16. 2. and our Saviour telling us, that *when we have done all we are commanded*, we must say that *we are unprofitable Servants*, Luk. 17. 10. And the Apostle before our Text, as was suggested in its Explication, that *neither Greeks nor Jews, &c.* are any other before God ; for that *Christ is all, and in all* ; that good reason there is for putting on Bowels of Mercies.

Or take a View of one anothers present Wants, or those which probably may be ; and you will find you are not so very unlike, or can be sure long to continue so, but that you may stand in need of each others favours. If Providence causes some good fortune to attend on you now, you know not how soon it may be order'd to shift about, and change Masters ; so that the mean Person, whom perhaps you carry it so roughly too, may be preferr'd into as good Possession as your own ; and your self may sink into as low a Place as his. And why should we then behave our selves, as if there were an unalterable difference in our State ?

May we not thus see, how great a Dissuasive the Relation and Likeness, that is between us, is against an unkind Deportment ? Or if this be insufficient to work upon us, let us,

3dly, Consider, how much we have need to forbear the same, in order to promote any personal Esteem, ease and interest, and the general comfort and welfare of Mankind in this World.

Any one may be sensible, how great an attractive of respect is a mild and courteous Temper. Where there is envy and fury, and the like, how does it naturally tend to wean Mens Affections from the Persons in whom they are found : And tho' it is our Duty, as we see, to maintain a good Will to all, so as to be ready to befriend them when convenient occasion calls for it ; yet it cannot be thought, that any are bound to respect them for their Infirmities, as these at best are ; but for any other good that appears in them ; and for that Relation they bare to us ; and out of regard to the command of God, and those advantages that may ensue thereby : These most certainly are such Blemishes, as render them many times an eyefore to the World, and so far lessens their Character in the Account of Scripture Doctrine. For tho' the hot and blustering Man may be sometimes cry'd up by an unthinking Multitude, as one of a great Mind, and a large Soul ; in that he can so highly resent, and so loudly exclaim against any offence ; yet can such be ever thought, by those who guide their Opinions
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by the Judgment of God, to have any other than a mean and narrow Spirit, void of all that noble generosity, that should incline to put up Quarrels, or to use more Candour and Mercy; and that he hath got at best but a false honour rais'd upon a bad Foundation? As we may find testify'd by the Authority of the inspired Writers; who may be allow'd, 'tis to be hop'd, to have the truest Notion of what is excellent and honourable: *Jam. 3. 13. Who is a wise Man, let him shew out of a good Conversation his Works with Meekness of Wisdom; but if ye have bitter envying and strife in your Hearts, Glory not; this Wisdom descendeth not from above, but is earthly, sensual, and devilish. And Prov. 19. 11. the Discretion of a Man deferreth his Anger, and 'tis his Glory to pass over a Transgression, And 16. 32. He that is slow to anger is better than the Mighty; and he that ruleth his Spirit, than he that taketh a City; he gains such a conquest as is more to be priz'd and prais'd: Or,*

Whatsoever esteem he may miss of in the World, he is more at ease in himself, than others under their furious heats amidst their greatest Glory. Where Mens Passions run high, how do these fret and gnaw the Spirits; and raise such a tempestuous Hurrican within, as overturns all the order and compofure of a Man's Mind.

And how much is a Man's Interest many times impair'd by his ill temper and unkind Carriage? How many good Friends lost; how many useful Counfels thrown away; and how many that would be equally as useful kept from him, which there is no Encouragement to assist him with? — 'Tis not indeed a soft and easy Temper which makes Men trampled on, and betrays them to many Inconveniences, which is so beneficial; unless there be Boldness and courage join'd therewith; and such there may be, consistent with a mild Nature, as contrary to the Furious and Malicious: This hath the Meek Man, who hath the general promise given of inheriting the Earth, *Mat. 5. 5. He that will therefore love Life, and see good Days, let him according to St. Peter, 1 Ep. 3. 10. refrain his Tongue from Evil, &c. let him seek Peace, and ensue it.*

And 'tis Peaceableness and Concord makes for the Benefit and Comfort of a Place where it comes. This is the way for the Hearts of People to be comforted, by being knit together in Love, *Col. 2. 2. This they can't but find true, Psal. 133. 1. how good and pleasant a thing it is for Brethren to dwell together in Unity. But where envying and strife is, there is Confusion and every evil work, Jam. 3. 16. By long forbearing, is a Prince perswaded, but a soft Tongue breaketh the Bone, Prov. 25. 15. A soft answer turns away Wrath, but*
grievous

grievous Words stir up strife, Prov. 51. 1. But where there is heat, and no yieldings, no reconciling Tempers; what Convulsions and Frettings arise, that put Families, Neighbourhoods, and Kingdoms into the greatest Uneasiness? Where there are *Churlish Nabals*, that there is *no speaking unto*; where there are flaming Fire-Brands, that there is no coming near, without heat; what little Enjoyment can there be?—And when Men are at variance with one another, how many designs are put by, for giving those publick and private helps as might be of use, against the approaches of any worldly Evils, and the Insinuations and Encroachments of Vice? That our Saviours Words are too often verif'd, *Luk. 11. 17. A Kingdom divided against it self, is brought to Desolation*; and the Apostle speaks with no little Reason, *Gal. 5. 15. if ye bite and devour one another, take heed ye be not devoured one of another*. What more common, than to make mischief one for another, where there is want of Unity and Friendship; or to suffer a black Storm to gather and fall, that at first appear'd *no bigger than a Man's Hand*, which if they had been so kind, they might have easily prevented from each other? What frequent Advantages are gain'd by Enemies, thro' the Separation of the Hearts and Strength of a People; which when united, would, with the divine Blessing, have been able to have debarr'd them from the same? And what a common inroad is made for Atheism and Irreligion, by those gaps, that are owing to our Heats and Divisions; which slacken Mens endeavours after a Reformation?—But when we are speaking of a mild and peaceable Temper, 'tis not to encourage a slothful connivance in Magistrates or Ministers, or any that have a charge over others: As that they lay aside reproof and Punishment, which are of the highest use. They may have Compassion, and Meekness at the same time; they must *be zealously affected in a good matter*. A Minister is to *rebuke sharply*, Tit. 1. 13. but yet *with all Long-Suffering*, 2 Tim. 4. 2. *In Meekness instructing*, 2 Tim. 2. 25. without any wrathful and malicious Words and Wishes. Others are to correct, but it must be in Love, and with an hearty desire of promoting some good thereby. When Kindness goes along with Discipline, then it is most like to take Effect. And 'tis therefore necessary, that Mens zeal in setting forward the same, be proportion'd to the Nature of Offences; that it may be seen, it is not made up of spight and revenge: For nothing does blast the Operation more, than a discovery of such ill Nature.

But if Men will not be persuaded to a better Temper for the Sake of any thing in this World, yet the necessity

cessity thereof for a future Happiness, one should think might incline them; Which is the

4th and last Head to be spoken unto. And this may appear fully from the divine Declarations about our Duty before nam'd: For if we act in defiance against the divine Will, there can be, without Repentance, no hopes of Mercy. But the promises and threatnings relating hereunto, make all still more plain. *We are to have Compassion one of another, &c. knowing that ye are thereunto call'd, that ye may inherit a Blessing,* 1 Pet. 3. 9. *The Merciful are those that shall obtain Mercy,* Mat. 5. 7, and the *Peace-makers*, that shall be called the Children of God, ver. 9. But he shall have Judgment without Mercy, who shewed no Mercy, Jam. 2. 13. and we are to follow Peace and Holiness, without which no Man shall see the Lord, Heb. 12. 14. and whosoever is angry with his Brother without a Cause, shall be in Danger of the Judgment; and whosoever shall say to his Brother, Raca, shall be in danger of the Council; and whosoever shall say, Thou Fool, shall be in danger of Hell-Fire, Mat. 5. 22: and if ye forgive not Men their Trespases, neither will your Father forgive you, Mat. 6. 14. and he is to be deliver'd to the Tormentor, who will not have Compassion on his Fellow Servant, even as the Lord hath pity on him, Chap. 18. 34. And all his Prayers for Pardon and Mercy will not be accepted, unless there be lifting holy Hands without Wrath: For First be reconcil'd to thy Brother, and then come and offer thy Gift, Chap. 5. 24. and any pompous Work of Religion, if without Charity, it profiteth nothing, 1 Cor. 13. If Men continue guilty of the Works of the Flesh, Hatred, Variance, &c. they shall not inherit the Kingdom of God, Gal. 5. 21. That is not a Place for such to come near to make Disturbance in; there being none but those to be there, that will dwell together in Love; that will have all Sweetness in their Carriage and Tenderness in their Affections, and mutual rejoicings at each others Happiness; joying and uniting together in singing the everlasting Praises of their God: Which Place may the Lord of his Infinite Mercy prepare us all for, by inclining us here to put on Bowels of Mercies, through Christ our Lord.

F I N I S.
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THE Hindrance of a Reformation. In a Sermon preach'd before the Society for Reformation of Manners, in the Parish Church of Wendover, in the County of Bucks, May 5. 1709. By George Ollyffe, M. A. Vicar of great Kimbel, in the said County. Sold by Joseph Downing in Bartholomew-Close near West-Smithfield, and by J. Baker at the Black-Boy in Paternoster-Row.